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of the nineteenth century, as it will be more strongly the trend of thought in the twentieth century, was to effect a compromise between these two legitimate principles, of individualism on the one hand, and (using the word in its widest sense) of socialism on the other. What the world is tending to, in other words, is the socialization of private initiative, the keeping of what is good and true and fruitful in private initiative, but the harnessing of the individual to the yoke of society.

Now let us apply this thought to the problem in hand. If we take a similarly broad view of the development of political life, we find that there also has been going on a flux and a reflux in the stream of politics. In the early middle ages there was no such thing as a nation. A man was a citizen of the town. A foreigner was not alone a stranger from another country; the man who came from another village was equally a foreigner. It made no difference to the merchants of York whether a "foreigner" came from an English town or from a Flemish or an Italian or a German town; all alike were strangers. But in the sixteenth and seventeenth centuries there came a great epoch of nation-building, stimulated by the great industrial development of the age, and the beginnings of the capitalistic regime. The downfall of the guild system and the hopeless inadequacy of the loyal economies gave an impulse to the national development, of which the political form was nothing but a result of the economic forces. And what is most important of all, this growth of nations paved the way for the beginnings of international law. If I mistake not, it was through the meetings at Augsburg and Westphalia that nations for the first time came together to agree upon certain international principles.

Now in the eighteenth century we find a wider and broader movement, not alone in politics, but in philosophy, in economics, say in every phase of human thought. It was the idea which lay at the bottom of the theories of the French philosophers and encyclopedists, the idea which was the basis of the doctrines of Rousseau and the other political reformers, the idea which really paved the way for the economic doctrines of the physiocrats, the idea, namely, of a world-state. Let us have no more nations, said they; let us merge the nations into a universal state, the universal republic. Patriotism is antiquated, patriotism is immoral; we will have no more patriotism, we will have only the love of the individual for the Creator. Natural rights are broader than the domain of any one state.

That was the doctrine which led to the French Revolution; and it was, from many points of view, a noble doctrine and constituted a real advance in civilization.

But here again the nineteenth century, especially the end of the nineteenth century, witnessed another and a necessary reaction. What we want is not the giving up of nationality, not an abandonment of patriotism, not the complete merging of the nation in the whole, but the blending of the one nation with this greater international unity. What we desire is to keep alive all those forces which make for a true and upright spirit of nationality, but to discourage the ignoble, the selfish forces which only make for a false nationality. Just as the principle of individualism in economics is of the utmost value when tempered by the social influences, so do we still need the

principle of nationality in politics, but in the service of the greater whole.

From the economic point of view there is another thought which is important in this discussion. We economists have been accustomed to teach, now for many a year, that liberty is indeed a divine thing, but that there can be no true liberty without a real equality; an equality, indeed, only of opportunity, for there is no such thing as equality of power or of intellect. Now what does international arbitration mean? It means that we are applying to the political world this economic conception of the blending of liberty and equality. Liberty without equality, as between nations, would mean the swallowing up of the weaker nations, even though there be some reason for their continuance, by the stronger ones. Liberty with equality means that, when a nation feels it has justice behind it, it is no longer weak, but has become strong. Its equality in the international forum gives it a liberty which it would otherwise be difficult to secure or retain. Therefore, international arbitration conduces to the maintenance of an important force which makes for progress and creates civilization.

NEW YORK CITY.

The Atom of Truth in It.

EDWIN ARNOLD BRENHOLTZ.

Spencer says, in substance, that any opinion held by a large number of people will be found to contain an atom of truth no matter how erroneous the opinion in its totality may be.

The modern editor does not, to any appreciable extent, voice his individual opinions: he keeps close in touch with his readers and the general public, and the editorials contain, as a rule, an atom of truth, even though often distorted and disguised until scarcely recognizable.

It has long been a burning question in the minds of many why it is that the opinions of peace advocates do not have more immediate and perceptible effect, and in reading a recent and much discussed editorial, which somewhat brutally attacks those whom all the world knows are working and sacrificing solely for the good of the race, the atom of truth in it appeared, to my mind, to supply the long-sought-for answer.

Our words and our methods are too soft — do not strike hard or deep enough.

The fact is that we are living in the same world, among people very little different from the world and people to whom Jesus Christ — the ideal Peacemaker — found it necessary to use the harshest possible language on more than one occasion, and to actually overawe by a show of force (perhaps the force of his righteous wrath displayed in his bearing and countenance) those so brutalized and besotted by the same spirit of greed that now dominates the race that they were not to be reached by milder methods.

It must be placed to the credit of our comrade Crosby that he at least has used unmistakable words, and the good he has accomplished amply justifies the harshest things he has said.

But we, because we recognize in the military man a brother dear to us, hesitate and refuse to wound his feelings by telling him that we have discovered that he is but a butcher, and a paid and brutal butcher at that. We in-

sist that war is a ridiculous means of solving problems, that it is contemptible, when, were it not to spare the feelings of our friends and neighbors who claim to believe in it and who have done their best to bring on another period of slaughter (mostly to make business move somewhat faster and more profitably), we would speak our inmost conviction boldly and say to their faces what we think in our hearts: War is a disgraceful, disgusting and damnable proceeding from first to last, whether it be war openly showing itself on the field of carnage or war as it mostly expresses and exercises itself in these so-called peaceful days, when more men, women and children are starved to death or driven to their own destruction in a week than the bloodiest campaign ever counted as its victims.

This, then, is the atom of truth for which — since it is, as has been well said, more to our advantage to know our weak point than it can possibly be to our enemy's — we heartily thank the *Christian Register's* editor.

If by sparing the feelings of others we lay ourselves open to charges of cowardice, etc., that is nothing; but if by pursuing such a course as is most agreeable to our feelings of love and comradeship for all we are injuring our cause and weakening the presentation of that portion of the truth which we see clearly, we have no alternative: we must use such language as will pierce the hearts now encased in brutal customs which should have long since been outgrown, cast aside, even though by so doing we shock our own ears and senses.

TURNERSVILLE, TEXAS.

New Books.

THE TRAGEDY OF PAOTINGFU. By Isaac C. Ketler. New York: The Fleming H. Revell Company. 408 pages. Price \$2.00, net.

This book is an authentic story of the lives, services and martyrdom of the eleven missionaries of the Presbyterian, Congregational and China Inland Missions who were killed at Paotingfu by the Boxers June 30 and July 1, 1900. The letters of Rev. and Mrs. Frank Edson Simcox, two of the martyred missionaries, furnish the general thread of the narrative, though along with these there is much other valuable information. These letters were written to friends before and during the Boxer outbreak with no thought of their ever being published. There is about them, therefore, a beautiful naturalness which makes them most attractive though often very distressing reading. They throw much light on the character of the Chinese, on methods of mission work in that country, and give us a true insight into the terrible experiences of those dark days of suffering and death. Incidentally the story tells much of the native Christian helpers, a number of whom also were slain because of their fidelity to their new faith and to those who had brought them the knowledge of Jesus Christ. There is no chapter in the whole Book of the Martyrs that contains more painful and pathetic incidents than some which are recorded in this story. Mrs. Simcox before the mob, pleading as only a mother can plead for the life of a child, but all to no avail; Mr. Simcox seen through a window at the last moment, pacing back and forth, holding his two boys by the hand as smoke and flame

enveloped the house,— these and other scenes call back the days of Nero and the fearful tragedies of the early persecutions. But the most painful remembrance about this whole story of persecution and martyrdom in China is that all the heroic endurance of suffering and all the deaths of missionaries and of native Christians were needless, and would never have had to be recorded if the Western nations had not, in their greed and aggression toward China, trodden under foot nearly every principle of the religion professed by them. It is London and Berlin and Paris, and not Peking, which will have to answer most largely in the judgment for these Christian martyrdoms.

Pamphlets Received.

LE PREMIER ARBITRAGE DE LA COUR DE LA HAYE. Les Fondations Californiennes et la Question de la Chose Jugée en Droit International. 50 pages, large octavo. The argument of Chevalier Descamps of Belgium, counsel for the United States. Brussels: E. Guyot, 12 rue Pachéco.

THE UNITED STATES AND CHINA. 16 pages. By Hon. George F. Seward, LL.D., formerly United States Minister to China. Address before the Congregational Club of Brooklyn, N. Y. New York: George F. Seward, 99 Cedar Street.

LES CONSEQUENCES ECONOMIQUES DE LA GUERRE. 8 pages. By Frederic Passy. Paris: Revue de la Paix, 10 rue l'Asquier.

AN AMERICAN ISTHMIAN CANAL AND THE CHOICE OF ROUTES. Speech of Hon. John T. Morgan in the United States Senate April 17, 1902.

FACTS ON ALASKA. North American Transportation and Trading Co.

THE JUDGE, THE POLICEMAN AND THE SOLDIER. 22 pages and cover. By Joseph Edmondson. London: Simpkin, Marshall, Hamilton, Kent & Co.

Form of Bequest.

I hereby give and bequeath to the American Peace Society, Boston, a corporation established under the laws of the State of Massachusetts, the sum of ——— dollars, to be employed by the Directors of said Society for the promotion of the cause of peace.

THE "WHIM."

Ernest Crosby (author of "Captain Jinks, Hero") and Benedict Prieth, Editors.

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